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## SOME NOTES TO DAVIDSON'S POETIC FRAGMENTS FROM THE GENIZAH II

IN the poem of R. Hai Gaon recently published by Davidson (see this REVIEW, New Series, I, p. 233 ff.) a few corrections are necessitated by the rime (אָה). In verse 2, instead of לְהוֹרָאָה which sounds strange, read לְהִרְאָה. V. 14, instead of וְהוֹרָאָה read וְהוֹרָאָה (=הָאֵבֶר הָרוֹאָה?). V. 15, the reading of the original edition בְּפִלְאִי is to be kept. The meaning is "when thou hast been sitting in the gate" [as judge]; comp. Kohut, *Aruch*, VI, 332. Accordingly, the emendation proposed by D. in verse 18 cannot be accepted. As long as no better proposition is made, I would not change the original reading, only I would divide the last word in this way: מְרַפֵּה וְתַת לָאָה "one who enfeebles [the hands of others] and likewise shows himself weak," i. e. one who does not give himself and hinders others from giving (comp. Abot V. 13; for לָאָה see verse 5).

I add here a few more corrections and explanations to the poem of Hai, leaving out such misprints as in verse 3, for example, where we have לְעֵמְדָה for לְעֵמְדָה. Verse 7, read וּמַטִּים for וּמַטִּי; there is no reason for changing the biblical expression (Prov. 24, 11). V. 9, the meter requires מְעַרְבִי. V. 10, read אִמּוֹר לִי אֵי ("tell me where can you find one who, etc."). V. 11, read perhaps וְהֵנִי for וְהָטִי. V. 12, the words אֶלֶף and מֵאוֹת are verbal denominatives of אֶלֶף (thousand) and מֵאוֹת (hundred); on the other hand, we must read עִם רְחֻקָּי for גַּם רְחֻקָּי "how can you forget me [who am so near you] while the greatness of your [helping] arm protects people that are far from you a hundred and thousandfold." מֵאוֹת is placed at the end on account of the rime; for אֶלֶף, moreover, comp. also Ps. 144, 13. V. 16 read לְהַפְאָה

in order to scatter them, to estrange them from one another; comp. Deut. 32, 27.

Upon the interesting anonymous poem which Davidson (p. 238 ff.) made accessible to students, I wish to make the following remarks: Page 239, line 1, perhaps the reading of the MS.  $\text{וּמִכְּחֻנֵּי}$  is to be kept, it is a neologism after the form *makṭūl*, as  $\text{מִצִּפּוֹן}$ ,  $\text{מִלְּבֹשׁ}$ , and the like. Line 5, I read  $\text{לְיָשָׁא} = \text{לְיָשִׁי}$  for  $\text{לְיָשָׁא}$  meaning: [time, i. e. fate] falls upon its lamb like a locust, etc.; comp. Deut. 28, 31; II Sam. 12, 3 ff. Lines 7-8 should, according to my opinion, read:

$\text{חֲדַל לֶה לִבִּי אֶל־תִּדְבֵּר כּוֹזֵאת וְצִפָּה אֱמוּנָה וְאַל תִּירָא וְשִׁמְעַת בְּקוֹל מַעֲנִי}$   
 $\text{מַעֲנִי}$  is here =  $\text{דַּבְּרִי}$ . L. 10, for  $\text{מִסָּה}$  read  $\text{מִסָּה}$  (st. constr. of  $\text{מִסָּה}$ , Ps. 75, 9). Line 11 is in accordance with Isa. 44, 26; note 69 is therefore to be stricken out. Page 240, l. 16,  $\text{בְּמִשְׁכְּנֵי}$  gives no adequate sense; I read, on the basis of the MS. reading given in note 74,  $\text{כִּבְשָׁנֵי}$ : he is as well known in distant lands—in lands furthest away from him—as in the circle of his neighbors. L. 23, read  $\text{רְפוּת}$  (infin.) for  $\text{רְפוּת}$ . Page 241, l. 32,  $\text{לֹא}$  is to be inserted: "he never says 'no' when it comes to spending his wealth." L. 36, instead of the unintelligible  $\text{בַּפְּרִיזִי}$  there is no doubt that we ought to read  $\text{בַּפְּרִיזִי}$  (or  $\text{בַּפְּרִיזִי}$ ) which is used here for the Hebrew  $\text{אֶפְרַיִם}$  (comp. Targum to the Song of Songs, 1, 16; Kohut, *Aruch*, VI, p. 425); indeed, as the superscription indicates, this poem was occasioned by a wedding in which Ibn 'Aṭā participated. L. 42, for  $\text{קִלְשָׁתוֹ}$  we should very likely read  $\text{אַרְשָׁתוֹ}$  (=  $\text{אַרְשַׁת שְׁפָתָיו}$ , Ps. 21, 3). Page 242, l. 46,  $\text{וּמַעֲנִי}$  is grammatically not permissible; it is perhaps not too hazardous to supply the lacuna with  $\text{וְתַחְתּוֹנֵי}$  (comp.  $\text{תַּחְתּוֹת}$ , Deut. 32, 22, and the like). Page 244, l. 14 for  $\text{פְּנִי}$  read  $\text{פְּנִי}$ . Page 245, l. 6 for  $\text{תְּפִלָּתָהּ}$  read  $\text{תְּפִלָּתָהּ}$ ; subject is  $\text{יָדָיו}$  in line 5. Page 247, l. 14, read  $\text{אֲחִי}$  for  $\text{אֲחִי}$ .

In addition to the excellent remarks of Dr. Brody, I may give the following corrections to my article: P. 233, v. 3, read לִנְנֶה. v. 8, read יִשְׁוֶה. P. 234, V. 11, read וְחִסְדָּה; v. 12, read וְרִעָה; v. 15, read בְּשִׁיבְתָּהּ ... אִמָּתָה. P. 235, v. 19, rear שְׂבַחָהּ. Dr. Max L. Margolis called my attention to p. 241, l. 41, which should be corrected into נִכְחָה ... לְנִכְחָה. Disregarding such misprints as are occasioned by the omission of a vowel or *meteg*, only one more serious error need be corrected, viz.: the word הַמַּת on p. 243, l. 2, should read הַמַּם.

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